A U M

The religion of the ancients is the religion of the future.
—H. P. BLAVATSKY

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THE SEED OF CIVILIZATION

STUDENTS of Theosophy who were alive and busy when H. P. Blavatsky was on the scene enjoyed, we may suppose, a very great advantage—a boon of Karma. Yet there is another sort of advantage in having the opportunity to view the work of H.P.B. in the perspective of more than half a century. In a few years more, she will, in a very real sense, "belong to the ages." The time may even come when it will be said of her, as she said of Plato, that she was, "in the fullest sense of the word, the world's interpreter."

It was Plato, as she shows in *Isis Unveiled,* who *initiated* the blossoming intellectuality of ancient Greece into the profundities of Oriental psychology and philosophy. Plato was artist as well as deep thinker, and his work achieved a popularity which has lived through all the vicissitudes of European history, and is more alive today than ever before. All subsequent philosophy, Alfred North Whitehead remarked, has been but footnotes to Plato. There are Platonic ingredients in nearly every Western expression of human nobility, and in every Western conception of the Good Society, as well. Without Plato, we well may say, there would have been far less *manasic* content in Western civilization; and, we may add, less tillable soil in which the Theosophical Movement of the nineteenth century might take root and grow.

While it is doubtless too soon to claim for H.P.B. a similar role in relation to the civilization of the future—too soon, at least, to make the claim with any hope of widespread acceptance—the present-day student of Theosophy may easily recognize much evidence that this

was in fact the task to which she was set. Theosophy is said to be the foundation for the religions of the future, and this means, in practical terms, that Theosophical ideas will eventually shape the culture and define the ideals of the world of tomorrow—the world that survives, that is.

One may actually find in *The Secret Doctrine* and H.P.B.'s other writings a schedule, if not a timetable, of the transitions and transformations of the human race in decades and centuries to come. She packs large predictions in respect to history, physics, and psychology in a few brief passages. For example, she wrote in 1888:

> We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. (*S.D.* I, xliv.)
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> It is at the close of great Cycles, in connection with racial development, that such events generally take place; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*S.D.* I, 612.)
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> When it [the equinox] enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change. ("The Esoteric Character of the Gospels," THEOSOPHY 4: 33.)

The thing that must be remembered in relation to H.P.B. is that her special purposes required her to work with a special vocabulary—a vocabulary destined to enrich the language and the thought of future generations. This condemned her to obscurity so far as the world of conventional scholarship and learning is concerned. The tremendous scope of her vision can become fully manifest only after the riches of the Theosophical psychology have been accepted by the modern world —and not only accepted, but incorporated into the natural insights and scale of thinking of the West. Then it will be possible to point out how truly she was and is "the world's interpreter."

We stand, today, in the midst of the settling of accounts between the races. Asia is a half-risen giant, with India a self-governed republic, determined to steer her own course. Indonesia is a sister nation of the East, but lately freed, and as jealous of her sovereignty, with good reason to be so. China, wracked and ravaged, has also found freedom of a sort, at least a freedom from domination by Anglo-Saxon powers. Africa is the scene of turmoil, unrest, and even terror, with promise of greater stirrings before very long.

Meanwhile, in the West, the urgencies of self-created agencies of fear have added to the liberation from materialism performed by physics itself at the close of the nineteenth century, through discovery of the electrical basis of matter. Uncertainties and insecurities in daily life have a natural tendency to turn the thoughts of men to ultimate questions; hence, we now witness what some have hailed the "return to religion," and others deplored as a "failure of nerve." The first half of the twentieth century, moreover, has seen greater advances in psychology than in any other branch of the sciences relating to man, and who will deny that the psychologists of our time have had "some extra work to do," and will have much more in coming years?

In the field of ethics and individual morality, the keynote of the teachings of H.P.B. was set by her insistence upon self-reliance and individual responsibility. This was then the great need of mankind, and is today. The emphasis of H.P.B. on these qualities was more than an oblique anticipation of the modern trend to authoritarianism in government and politics. It was a direct reference to the weaknesses in modern man which are the cause of the break-down of political freedom in so many countries during recent decades. Further, the emotional susceptibilities of great masses of people to the appeal of dramatic leaders is aptly characterized by H.P.B., in her writings, as the *psychism* which will rule the future, if men do not develop the higher qualities of moral balance and impartial judgment.

The more one muses on these things, the plainer it becomes that H.P.B. by no means "belongs" to Theosophists, simply because she addressed herself to the world in terms which Theosophists are now better able to recognize than other men. She addressed herself to the deep crisis in the lives of the human beings of the age—a crisis which only now is becoming fully manifest and capable of being described. As the crisis grows, the stature of H.P.B. grows also, for it becomes increasingly plain that she understood the future as did no one else of her time.

H.P.B. had no patience with the sectarians of the nineteenth century —not even the sectarians of the Theosophical Society. Her concern was with the world, with its tired, miserable, and despairing masses. If the Society could not grasp that vision, she would have none of the Society, and she said as much. It is a mere accident of history, although fully accounted for by the Karma of the West, that H.P.B. was obliged

to found a society which suffered the danger of becoming very like a "church." Her vision depended upon occult principles, and in order to share vision, she had at least to try to teach the world the ABC's of occult psychology. This, in any case, is the reason for the complex scheme of human and cosmic evolution presented in *The Secret Doctrine:* these things are not a parade of hidden learning, but practical necessities for those who would help to reveal to the modern world's growing self-consciousness a schematic outline of the meaning of human development and make possible a sense of history which has for its background the vista of egoic evolution through almost endless major and minor cycles of racial and national experience.

We students of today may well think that, in dealing with Theosophy, we are working with the germinal essences of what will one day grow into the culture of family and community, the civilization of races and nations. These essences are both vital and skeletal, they are structural and dynamic. As years pass, they will take on the flesh and blood of habit and familiar attitude, and the thousand-and-one minor colorings which pervade fully developed ways of life. We have in India—in the rich culture inherited by India from the past—an example of how philosophic ideas may enrich and spread throughout the daily lives of millions of people. The extravagances and anthropomorphisms added by human nature are evident, too, but there remains in India an extraordinary illustration of what a culture nurtured by philosophy may be like, in all its subtlety and brilliant diversity. This was one reason, perhaps, that William Q. Judge called India "a storehouse for us."

The heart of Theosophy is in its unfailing wisdom of the principles of things. Principles are like the mystery language, which can be expressed by an infinite variety of symbols. The writings of H.P.B. are almost unique in their endless shifting of symbolic reference. She did everything she could to prevent any sectarian fixity of interpretation, any rigid rule of doctrine. If a doctrine be mistaken for a principle, Theosophy is lost in the process. A doctrine, after all, is only a substitute for the immediate experience of consciousness. It is a beacon, a map, a direction, but it is neither the journey nor the goal which lies at the end.

It is natural for theosophists to feel a debt of gratitude to H.P.B. But personal gratitude, while having a place, is not the final way of

paying such a debt. The highest gratitude one can feel is that which honors H.P.B. for what she has done for the world, which we should endeavor to love as faithfully as she loved it. This is the gratitude of one who is a colleague, however imperfect and humble—a colleague in motive, where all true lovers of their fellows must begin.

To honor H.P.B. is to work for the things she worked for. It is to long as she longed for simplicity and dignity and beauty in human life, and to work for these things with the tools she provided—the principles and teachings of Theosophy. For all these things flow from recognition of the true stature of human beings. Even the secret path of discipleship does not exist for itself, but for the light it sheds on the nature of man, and the natural existence it brings to those who follow it with all their hearts. It is a question, really, of the instinctive nobility of the ego, when allowed to play its role in incarnated life. It was this that she sought to wake in man, for with the soul in action, all the world's illusions fall away to the dust of the past. With the soul in action, pseudo-religions can no longer deceive, passions can no longer inflame, and vanities no longer blind. This it is to be civilized, to be humane, gentle, and a friend to others. To this end, Theosophy is studied and applied, if it be in the name of H.P.B.

Both Buddha and Christ were ardent philanthropists and practical altruists—preaching most unmistakably Socialism of the noblest and highest type, self-sacrifice to the bitter end. Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours.

The most important element of Buddha's reform has always been its social and moral code, not its metaphysical theories. That moral code is one of the most perfect which the world has ever known—and he whose meditations had been how to deliver the soul of man from misery and fear of death, had delivered the people of India from degrading thraldom and from priestly tyranny.

—H. P. BLAVATSKY

THE FALL OF IDEALS

IN a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of the total, or mankind—should be forever shifting. A part of the Nature around him, that Protean, ever changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality, or, as well said by a philosopher is—"ever becoming;" but on the ultimate plane of the spiritual essence all IS, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultists —the *central Spiritual Sun.*

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world,

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NOTE.—This article, under the sub-title *"Theosophical Views on the Preceding,"* was first printed by H. P. Blavatsky in *Lucifer* for December, 1889, following in that issue the leading article, which bore the title given above. *"The Fall of Ideals"* was last reprinted in Vol. 32 of THEOSOPHY.

and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods.*

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e.g.* by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward.*

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan"—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (1st Epist. iii., 8) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning." Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being in truth, *the very man himself,* who is, as a physical being, the devil, the true vehicle of *evil,* and as a spiritual entity—god, or *good.* Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet as—to paraphrase a Pauline text—

"there be devils many . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I," *self* being for each the one mighty centre around which the whole Universe is made to revolve and turn.

When the Emperor Julian—called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These "gods" are now regarded by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Anti-christ and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "mind-born Son" of the blind poet. Bereft of his theological and dogmatic attributes Satan is simply an *adversary;*—not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the "Great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within

the grasp of average intellects. To realise the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton's Satan wars with angels who are a sort of flying puppet, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfullest agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's "Manfred"—a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of their Creator. All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence, earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda—Universal Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals.* Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, *must* form the essence of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make

him: with it he becomes a thinkable Entity, the *Asuras* of the Puranic myths, the first *breaths* of Brahmâ, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light—as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying, at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall,* a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme

of despair at feeling himself hated by LIGHT, Satan hears the divine words "No; I hate thee not." Saith the Voice, "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

> "O Satan, tu peux dire à present: je vivrai!
> Viens; I'Ange Liberté, c'est ta fille et la mienne
> Cette paternité sublime nous unit! . . ."

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in

other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the Future have declared before the whole World in the words of *their* "God"—

"Et j'éfface la nuit sinistre, et rien n'en reste,
Satan est mort, renais O LUCIFER CELESTE!"

ETHICAL PSYCHOLOGY

Are we to consent to the alternative between religion and relativism? Are we to accept the abdication of reason in matters of ethics? Are we to believe that the choices between freedom and slavery, between love and hate, between truth and falsehood, between integrity and opportunism, between life and death, are only the results of so many subjective preferences?

Indeed, there is another alternative. Valid ethical norms can be formed by man's reason and by it alone. Man is capable of discerning and making value judgments as valid as all other judgments derived from reason. The great tradition of humanistic ethical thought has laid the foundations for value systems based on man's autonomy and reason. These systems were built on the premise that in order to know what is good or bad for man one has to know the nature of man. They were, therefore, also fundamentally psychological inquiries.

It is impossible to understand man and his emotional and mental disturbances without understanding the nature of value and moral conflicts. The progress of psychology lies not in the direction of divorcing an alleged "natural" from an alleged "spiritual" realm and focusing attention on the former, but in the return to the great tradition of humanistic ethics which looked at man in his physio-spiritual totality.

—ERICH FROMM

THE MYSTERY OF INDIVIDUALITY

I: The "Imprisoned" Monad

It is indivisible yet appeareth as divisible among creatures.
—*Bhagavad-Gita*

THEOSOPHICAL students often experience feelings akin to despair and frustration whenever earnestly attempting to understand the teachings of Theosophy on the subject of evolution, human and cosmic. One problem is no sooner "solved" than the hydra head of several new, more alarming ones takes its place.

The chief difficulty probably lies in the endeavor to grasp with the brain-mind a drama which can never be satisfactorily comprehended until all one's powers, mental, psychic, and spiritual, are in full flower. No more than a child can adequately appreciate the state called "adulthood," can the average man possessed of but the germ of self-consciousness fathom what is self-evident to a sage. However, for one to admit to a certain degree of uncertainty on these subjects seems highly commendable, especially when the admission is followed by further search. Those only err who, preferring mental quietude to indecision, cease to dwell on the problem, or become content with dogmas. H. P. Blavatsky remarks that "the purely and transcendentally spiritual conceptions are adapted only to the perceptions of those who 'see without eyes, hear without ears, and sense without organs' . . ." (*S.D.* II, 81.)

> The student must not expect to find . . . an account of all the stages and transformations which intervene between the first beginnings of "Universal" evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited. (*S.D.* I, 20.)

Another stumbling block to understanding, growing out of the first, is the tendency to fasten literal interpretations to statements and to examine them independent of the universal background of the extended Theosophical message. An illustration is easily provided. The author of *The Secret Doctrine* speaks of her difficulty in describing the "stages" through which the Monad passes:

> Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. (*S.D.* I, 174fn.)

This is a familiar statement, perhaps, but how many, having read it, will nevertheless exclaim after studying the peregrinations of the Monad through the lower kingdoms: "Oh! So we *do* come up from the minerals and vegetables after all." The thought of a Monad crawling up from a mineral to a plant, an insect, a mammal, is difficult to eradicate from the student mind, owing perhaps to certain mental fixations derived from materialistic teachings on evolution.

Before passing to other problems—all of them, in truth, revolving around the mystery of individuality—it may be of assistance to gather a number of propositions from *The Secret Doctrine,* all tending to suggest that the Monad never was, never will be, and never can be fully "imprisoned" in the lower kingdoms, while at the same time the Monad, as consciousness and intelligence, is the hidden, impelling power behind all evolution, inasmuch as it is impossible for matter to exist in differentiated form independent of this ensouling essence. Only that which is immortal and unmodifiable can be the vivifying agent behind the endless modifications in great nature. William Q. Judge calls especial attention to the statement from *The Secret Doctrine* (I, 171) that "as the evolution of the Globes and that of the Monads are so closely interblended, we will make of the two teachings one." He adds:

> This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be so divided off. All the globes and their objects are and ever will be monads in evolution. . . . The false notion should be discarded that there was a time when there were no monads on the globe. . . . The globe is the creation of the monad . . ." (THEOSOPHY 2: 157.)

We must remember, too, that the physical side of life is not the underprivileged portion, for in its higher essence it is as divine and omniscient as any other part. In this connection one can refer to *The*

Secret Doctrine for discussion of the three lines of evolution, the spiritual or monadic, the intellectual, and the physical, which "are inextricably interwoven and interblended *at every point*":

> The Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, *is unconscious on our plane* . . . (*S.D.* I, 247.)
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> It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane,* and may be compared only to an indestructible star of divine light and fire, thrown down to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution. (*S.D.* I, 174fn.)
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> Owing to its identity with the ALL-FORCE, which . . . is inherent in the Monad, it is all-potent on the *Arupa,* or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive . . . (*S.D.* II, 110.)

With respect to the monadic consciousness within the mindless man, prior to the lighting of mind, H.P.B. implies that the Monad has not even in that high form of animal intelligence found a direct channel for expression.

> Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. (*S.D.* II, 199.)
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> The spiritual Monad . . . could never dwell in such a form otherwise than in an *absolutely latent state.* (*S.D.* II, 79.)
>
> The "Lunar Monads" cannot progress, for they have not yet had sufficient touch with the forms created by "Nature" to allow of their accumulating experiences through its means. It is the Manasa-Dhyanis who fill up the gap, and they represent the evolutionary power of Intelligence and Mind, the link between "Spirit" and "Matter"—in this Round. (*S.D.* I, 181.)

H.P.B. was once asked: "Can there be Consciousness without Mind?" "Not on this plane of matter," was the reply. If the Monad is another name for Consciousness, or Atma-Buddhi, we can make our own deductions. In *The Secret Doctrine* she wrote:

> The *Monad* is impersonal and a god *per se,* albeit unconscious on this plane. For, divorced from its third . . . principle, Manas, which

> is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eyes of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of Prakriti (Matter) in the material spheres; and so does Atma-Buddhi without Manas. (*S.D.* II, 123fn.)

All Monads, then, are apparently in one of two stages. They are either Atma-Buddhi or Atma-Buddhi-Manas. They can never be anything less. If Manas alone of the higher triad is to some degree incarnated in our race, and Atma-Buddhi is available to us solely through Manas, how can it ever be imagined that the Monad can reach *below* the plane of mind? To use an expression, we can say (with many qualifications), that the Monad "descends" gradually into matter. When farthest "removed," therefore, we call it a mineral Monad. It is imprisoned only in the sense that it is unable to find a direct channel of expression in that kingdom. When it becomes more manifest we speak of the Monad in the vegetable stage of development, then in the animal, and eventually in the kingdom of mindless man. But it never *contacts* matter until it is Atma-Buddhi-Manas, a human Monad, and even here we do not have a direct contact save through the manasic principle as agent. The Monad is the Perceiver, is vision itself, pure and simple, and it looks directly on *ideas.*

> As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads . . . so the MONAD, has, during the cycle of its incarnations, to reflect in itself every *root-form* of each Kingdom. (*S.D.* II, 186.)

So the Monad only *reflects* the root types of each kingdom. It does not "become" the kingdoms, any more than a man going on a journey and observing all he views, becomes what he sees. Can we not appreciate, then, that it makes no difference to the Monad in what state it appears to be: mineral, vegetable, or animal, since all states are in one sense the same—locations for transition.

As consciousness bears witness to itself, or as separateness bears out separateness, so is illusion sufficient, of itself to bear out itself and everything it contains. This indeed is Illusion, capable of bringing about things and events beyond conception,—it deludes all in the whirl of its illusive action.

—SVARAJYASIDDHI

THE KARMA OF INDECISION

"Either drink or depart. (The water-drinker is out of place at a drinking bout.)" —HOMER

ONE of the chief delusions affecting aspirants to the "higher life," and contributory, no doubt, to their failures, is the belief that they can go in two directions at the same time. Strivers for perfection have ever sought to "straddle the fence," as the saying goes, to hold on to the old while attempting to build into their characters the principles and moralities of the new. The history of the Theosophical Movement, on its dark side, is one long story of compromise, of the disastrous results that flow from doubt and indecision. Warned in advance that "The Self of Matter and the SELF of Spirit can never meet," students have nevertheless attempted to blend the two, to follow the path of devotion with one foot, while continuing to walk the ways of the personality with the other.

The despondency of Arjuna, in the first chapter of *The Bhagavad-Gita,* and the overpowering intensity of his trials, were due, perhaps, not so much to the conditions and circumstances he was required to face, as to his own indecision in facing them. Arjuna's diatribe at the close of Chapter I is suggestive:

> "Now, O Krishna, that I have beheld my kindred thus standing anxious for the fight, my members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! . . . When I shall have destroyed my kindred, shall I longer look for happiness? . . . Although they would kill me, I wish not to fight them: No, not even for the dominion of the three regions of the universe, much less for this little earth! . . . Woe is me!"

The attitude portrayed is but the *Mahabharatan* prototype of the vacillations and indecisions of the Arjunas of every age, the modern included: "Oh, I did not know," says one aspirant, "that to be a true theosophist, one must give up habits of a lifetime or give entirely new direction to his thoughts and desires. I really do wish to obtain knowledge, but I was of the opinion that it could be gained while one remains as he is." Few, in their aspirations, ever get beyond this wavering, compromising attitude of the Arjuna of the first Chapter, who had "sat down in the chariot between the two armies." This *seated*

position between the armies, it is well to note, is the position of doubt and indecision. It is the position of every human being who falters or hesitates when faced with the necessity of choosing between "the better and the dearer." But unlike the noble Prince who, in spite of his despondency, obeyed the command of his Charioteer to *stand up,* most individuals, unfortunately, choose to remain seated and downcast. Nine hundred and ninety-nine out of a thousand give up the fight ere the battle is begun. Arjuna's salvation, however, and the salvation of any man who is bound down by the force of circumstance, is the *Will to stand up,* the determination to face his problems and responsibilities, and to obey the command of his Higher Self. Despondent though he was, Arjuna possessed the courage to assume an upright position. And "Krishna, tenderly smiling," was thereby enabled to address him "thus *standing* downcast between the two armies." Having provided the condition for his Higher Self to be heard, it was now only a matter of time before the darkness and despair of his lower nature could be dispelled.

Like many other words in the English language, the term *compromise* has come to possess a double meaning—so that men find themselves constantly under the necessity of explaining what they intend to say. In its highest and most constructive sense, *compromise* is "a settlement by mutual concession," an agreement reached through the friendly spirit of give-and-take. It is an exchange of benefits, wherein each of the participants assumes, as far as possible, an impersonal attitude of mind, from which all sides of a question may be viewed with impartiality. To compromise, in this sense, is to be conscious of the needs of others, to be willing that others, when necessary, have their way instead of our having our way all the time—in other words, to be disposed to "give in" on non-essentials.

But how many individuals nowadays know the difference between essentials and non-essentials? How many are philosophical enough in their outlook to maintain a fluidic position with respect to forms and methods without compromising in matters of principle, without giving in on essentials? For to compromise on principles where moral values are concerned is to forsake the very purpose of one's life, and means that one cares more for the pleasures and expediencies of personality than for the dignity of soul. This lower form of compromise, according to the words of Krishna, "is disgraceful, contrary to duty, and the

foundation of dishonor." At the beginning of the Second Chapter of the *Gita,* Arjuna himself is a compromiser, without being aware of the fact at all. In order to protect *his* relatives, friends and acquaintances, he is perfectly willing to sacrifice all that he perceived, by the light of his Higher Self, to be necessary. Though resolved, as he thought, to regain his spiritual kingdom, he was still disposed to place *personal* values and considerations above truth, justice, and honor.

Few individuals, perhaps, realize the debilitating effects of indecision. Few are aware of the overpowering influence of events and circumstances upon the man of doubtful mind, who is not quite certain what he should do in matters of moral choice. For just so surely as a person wavers where principles are concerned, just so surely will the circumstances of life conspire to trip him. So long as one allows himself to remain in a half-hearted attitude of mind with respect to any moral issue, just so long will events arise to tempt him on that very issue, to becloud his vision, and to justify the delusion that compromise, after all, is the best and only way out of the dilemma.

Where is the individual who has not had to face, at intervals, the same disquieting situation, over and over again? Where is the person who has not wondered why temptations should continue to arise in his life along the line of some "small" matter of principle? Pressure, for example, from fellow-workers at the office, to attend their drinking bouts; repeated and insistent invitations from neighbors to accompany them to the theatre, on meeting nights at the Lodge; opportunities to earn extra money (when one needs it most) by means just a little below the line of fair-dealing. In these and countless other ways the events of life so arrange themselves as to seek out and discover one's weakest, most vulnerable spot.

As victims of indecision, men literally attract to themselves, like filings to a magnet, the very trials and temptations that irk them, that press so strongly upon them, and bring the necessity of taking a stand. And so it will ever be, fortunately, until moral decision has been made, until the position of the soul is confirmed, until one *knows* that—come what may—he will *never* retreat before duty, justice, honor and essential morality. "When the lesson is learned, the necessity ceases."

The man of decision, even though he sometimes makes mistakes in judgment, is superior to the man of indecision, who can never quite make up his mind what to do—and who, therefore, as a rule, does

nothing. Decision is better than indecision for the simple reason that the former is positive, developing Will, and, in that sense, at least, leading toward "Adeptship." Indecision is negative, leading only to mediumship. Man is essentially a Chooser, and his duty is to choose. Relinquishment of this divine power, and the shifting of responsibility for its use into the hands of others, has ever resulted most disastrously, both to individuals and to nations and races. Totalitarian governments and authoritarian religious organizations and creeds bind men tightly to that which they must sooner or later "fight." Authoritarian powers always derive their ascendency from the doubts and indecisions of the individuals over whom they rule. And the regaining of these lost freedoms can never be achieved except through the trials and hardships of battle—the *inner* battle.

There is a point in the life of every self-conscious soul from which begins the cycle of aspiration leading toward adeptship. This point is marked by a certain stage of psychic and spiritual development, wherein the individual begins to "act from within, instead of ever following impulses from without," and from which he is determined *never to turn back.* To rare individuals, an "ultimate" moment of choice may come in the present lifetime—due, no doubt, to preparatory thought begun in past incarnations; to some, it may not come until a later life; to others, who are content to drift with the tide, to be tossed to and fro by the good and evil fortunes of circumstance, or by the wills of other men, it may not arrive until some distant time, when mankind as a whole will be forced to choose to go either to the "right" or "left." Fortunate the man who is courageous enough and devoted enough to make the decision now! For though such an individual is still under the necessity of acquiring wisdom, and perforce of making occasional mistakes in judgment—his real moral victory has been achieved. And though, for purposes of confirmation, the man of decision must continue to undergo trial and temptation, these become easier to understand. For experiences that formerly assumed the character of overpowering temptations are now, due to the "upright" position assumed, but minor challenges.

There is no evidence in *The Bhagavad-Gita* that Arjuna's position, at any stage of the battle, was other than *between* the two armies—indication of the fact, perhaps, that choices ever remain to be made. In the closing chapter, however, the final choice, the ultimate paradox,

is shown to have been resolved; Arjuna is free because irrevocably pledged to act according to the Will and Disposition of Krishna, his own Higher Self.

> By thy divine power, O thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding.

From man of doubt and uncertainty, the Prince thus becomes a man of strength, courage and decision! His spiritual kingdom has been regained!

The Positive Philosophy

Viewing life as a whole, Plato was of the opinion that the existing universe was better than none. It is this, the world of the opposites, or nothing. Was he, perhaps, wrong? Were it within your powers, would you, since its ills are irremediable, destroy it with a word? What in fact do men desire? Is it to sit with folded hands throughout eternity before the Beatific vision?

The intellect does nothing without interest, and the soul is the prime mover. This philosophy has the advantage over others that it reflects, and alone accurately reflects, the human situation. It begs no questions, and makes no complaints. It accords with universal experience. Action and endeavour are in the marrow of our bones. We cannot, indeed, be sure at any time, or in any cause, that we are right, our opponents wrong, or that the good for which we strive will be unmixed with evil. If you wait for such a certainty, you will sit in your armchair for ever. If one were to do nothing except for a certainty, one would do nothing for religion, for it is not certain. We are none of us wise, we are all of us on the way to wisdom. Stand then to your principles, whatever they are, take this side or that. Follow your star till you see a brighter. "Let us think no more about them," said Virgil to Dante, in the *Divine Comedy,* of the luke-warm neutrals, "but look once and pass on." Whatever else you are, says nature to us, be a man. "Enter these enchanted woods, you who dare." Let each man cast his spear, and leave the issue to the immortal gods.

—W. Macneile Dixon

THE LIGHT OF EVERLASTING

THE astronomer and the physicist strive mentally as well as physically to see beyond the commonplace and mortal. There is adequate reason why other men should do the same. That man has origin and place in the history of the world still undetermined by presently available scientific method and apparatus, should be cause for his continued deep search and his rejection of the facetious dictum that no one knows, or the more obnoxious one that such matters are past finding out. To be swayed by those who themselves have not yet succeeded in finding out, is not the path of Occultism, but is one of degradation humanly and a "sinning against the Light" morally. Once man knew, says Theosophy. He permitted the knowledge to become lost. The strangest story of all ever told in the vast reaches of Everlasting is the one that Man, the highest production of evolution, creatively exists, yet does not understand how.

The answer to man's presence on earth must be equally strange to his present forgetful nature, his acquired perceptions of the externals of life. The human entity is not only the twig of the tree but also the trunk and its roots, not merely the sun-ray but the sun as well, not only the drop but also the ocean. Man is both devilish and divine. He is both. He is All. That with which the physicist identifies himself, is that which he believes himself to be. Whether it be great or small purview, it is but a part. It is not the essence which is One. It is not container and contained but only a share of the divine birthright, which is both Light and Darkness.

"A stone becomes a plant, a plant becomes an animal, the latter a man, and a man a god," says the Hermetic axiom. This is the occult history of evolution, which includes man's evolution on this as upon every planetary field. "At the beginning of every manvantara (life-cycle) the natural tendency of every Deva or god is *manward*. A Deva drops its essence into the body of a plant and becomes a stone; from the rocky womb, it creeps into the moss and plant; thence Karma carries it into an animal, and there it remains, until united with *Alaya's* Light. After which the animal blooms into thinking man. It is the latter who furnishes every new Manvantara with intelligent and wise architects

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NOTE.—Collated from Theosophical sources.

and builders." The next great manvantara will witness the men of our own life-cycle becoming the instructors and guides, the watchers and architects of a mankind whose monads may now yet be imprisoned—semi-conscious—in the most intelligent of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the vegetable world. This is the "Story of the Human Race."

Between the great evolutionary periods of coming forth is the para-nirvanic state and pralaya, which, however limitless from a human standpoint, yet has a limit in Eternity. Once reached, the same Pilgrim-monad will re-emerge therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The monad passes and journeys through and is imprisoned in every transitional form throughout every kingdom of nature, during the first three rounds of the planetary manvantara. But the monad which becomes human is *not the man.* Thence, after the mid-point of the fourth round is reached, no units of the kingdoms lower than human are animated any longer by monads destined to become human in their next stage, but are animated only by the lower Elementals of their respective realms. These Elementals will become human monads, in their turn, only at the next great period.

Those Monads whose pilgrimage has brought them to the status of guides, watchers, architects and builders of worlds—the future of our present human-kind—are named in esoteric literature the Dhyani-Buddhas and Dhyan Chohans. It is these highest groups among the *Seven* who furnish the many and various races of humanity with their early divine kings and leaders. It is these watchers and architects of the globes over which they preside, who teach *their* human families their arts and sciences and who reveal to those incarnated monads who have just shaken off their vehicles of the lower kingdoms—and therefore have lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds. "The Regent of the planet Venus (Sukra) loved his adopted child (Earth) so well that he incarnated as Usanas and gave it perfect laws, which were discarded in later ages." It is with the *Regents* of the planets, the informing Dhyan Chohans, that Occult mysticism has to deal. In their synthesis, these seven great hierarchies, the "rulers and governors," represent "Creation."

From the One Life, formless and uncreate, proceeds the Universe of lives. Fire alone is One, on the plane of the One Reality. On the

plane of manifested being its particles are the fiery lives. Every visible thing in this universe was built by such Lives, from conscious and *divine primordial man* down to the unconscious agents that construct matter. The divine primordial "men" are the "Sons of Light." Light condenses into the forms of the *Lords of Being.* From these, downward-formed from the ever-consolidating waves of that Light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the creative Forces, some formless, others having their own distinctive form; others, again, the lowest elementals, having no form of their own, but assuming every form according to the surrounding conditions. "In the beginning God created the *duplex* or dual Heaven—not 'Heaven and Earth' but the upper and lower Heavens—the separation of primordial substance that was *light* in its upper and *dark* in its lower portions—or the manifested Universe." Absolute light is absolute darkness, and *vice versa.* In fact, there is neither light nor darkness in the realm of truth. Good and evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die.

In the *Desatir* it is said: "All that is on earth, is the shadow of something that is in the superior spheres. The luminous light and fire are the shadows of that which is still more luminous, and so on till it reaches Me, who am the light of lights." Light is the great Protean magician, and under the divine will of the architects and builders of the Universe—representing in their collectivity the universal MIND—its multifarious, omnipotent waves gave birth to every form as well as to every living being. The divine MONAD manifests itself as the universal, omniscient and omnipotent root of divine intelligence. This descends "like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end" of the cycle of existence, and becomes universal life on the mundane plane. Depth, the source of Light, is the *unmanifested* Logos, or the abstract *Idea* of the universal evolution. In its unity, primordial Light is the seventh and highest principle, the light of the unmanifested Word. In its differentiation it becomes the "Seven Sons" (Fohat).

When the Church curses Satan, it curses the cosmic reflection of God. It anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible Wisdom, revealing itself as Light and Shadow, good and evil in nature, in the only manner com-

prehensible to the limited intellect of man. According to the Gnostics, the two principles of Good and Evil are immutable Light and Shadow, good and evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds. Were it light alone, inactive and absolute, the human mind could not appreciate it nor even realize it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore shadow is not evil, but is the necessary and indispensable corollary which completes light or good: *it is its creator on Earth.* The Zohar teaches preeminently that everything objective on earth or in this universe is the shadow of eternal Light or Deity.

Light is the first-begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist and the Kabalist. Both are electricity—the life principle, the *anima mundi,* pervading the universe, the electric vivifier of all things. Light means esoteric Wisdom. The secret meaning of the terms Dragon, Serpent and the like, all of which refer to adepts and initiates, has to do with Light. The wise Serpents and Dragons of light were the precursors of the enlightened Buddhas and teachers of mankind. The Gods of Light are the radiations of primordial nature. They are *formless* in their divine nature, *existing in the harmony of universal* WILL. Being the collective or the aggregate of cosmic Will, on the plane of the subjective universe, they unite together an infinitude of *monads*—each monad the mirror of its own universe—and thus individualize for the time being an independent *mind*—omniscient and universal. By the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar *atoms.* Atoms and monads in any state of differentiation are but the *principles,* corporeal, psychic, and Spiritual, of the "Gods." As Krishna teaches, "All this Universe is pervaded by me in my invisible form," and "I draw together the five senses and the mind in order to obtain a body and to leave it again."

The Soul of the World, the deity that pervades all space and things, is the Spirit of Light itself. That which commands "Let there be" is the *eternal Law,* and he who obeys, the Elohim—the Forces of the one FORCE. It is perfectly immaterial whether these Forces be called by one name or another. They are the "Word made Flesh," the messenger of Cosmic and human ideations, the active force in universal life. With the esotericists, from the remotest times the Universal Soul or anima

mundi, the source of life of all beings and the life principle of the three kingdoms—was *Septenary.* In Pymander the *active* Idea . . . gives birth to the seven notes—the septenary scale of the creative Forces, and to the seven prismatic aspects of colour, all born from the one white ray, or Light—itself generated in DARKNESS. Thus, every bright sun-god of antiquity—a glorious deity by day, and its own opponent and adversary by night, was named the Dragon of Wisdom, because it was supposed to contain the germs of night and day. It has now become *Satan* on the sole and unsupported authority of despotic human dogma. The Ahrimans, the Asuras, the Elohim, or "Sons of God," of whom Satan was one, were the primordial angels, all those spiritual beings who were called the "Angels of Darkness," because that darkness is *absolute light* (wisdom), a fact now neglected if not entirely forgotten in theology.

The Gods of Light proceed from the Gods of Darkness. Once landed on, and having touched this planet of dense matter, no snow-white wings of the highest angel can remain immaculate. Nor can the *Avatar* (incarnation) be perfect, as every such Avatar is the fall of a God into generation. Angels, doomed to incarnation, are in the chains of flesh and matter, under the darkness of ignorance, till the "Great Day," which will come as always after the seventh round, after the expiration of the "Week" on the Seventh Sabbath, or in the post-Manvantaric Nirvana. Satan is *Lucifer,* the bright angel of Light, the light and life-bringer, the Soul alienated from the holy *Ones,* the other angels, and for a period anticipating the time when they would have descended on Earth to incarnate in their turn. Lucifer is divine and terrestrial light, presiding over the light of truth as over the light of day. There is no *devil* or the utterly depraved, and there are no angels absolutely perfect, though there may be spirits of Light and Darkness. Thus Lucifer —the spirit of intellectual enlightenment and freedom of thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sandbanks of life, for Lucifer is the LOGOS in his highest, and the "Adversary" in his lowest aspect—both of which are reflected in our *Ego.*

Satan, or the Red *fiery* Dragon stands proven as the "Lord of Phosphorus" and Lucifer, the *Sophia* or wisdom residing in the bright morning Star, the planet Venus. He is our *Mind*—our tempter and Redeemer, our intelligent liberator and saviour from pure animalism.

Without this principle—the emanation of the very essence of the pure divine principle of Intelligence which radiates direct from the *Divine* on earth proceeds eternally from, and is destined to reunite with, the Father Star in heaven. The adepts have each *their* elder "twin Soul," and they know it, calling it "Father-Soul," and "Father Fire." At the supreme and final initiation each candidate for "union with Deity" is placed face to face with the heavenly prototype. Bulwer-Lytton allegorically describes the meeting of the adept face to face with his *Augoeides,* in the evocation performed by "Zanoni":

> "Adonai, appear!" (the invocation). And in the lonely cave, whence once had gone forth the oracles of a heathen god, there emerged from the shadows of fantastic rocks a luminous and gigantic *column* . . . the radiance of which lit the stalactites, the crags, the arches of the cave, and shed a pale and tremulous splendour on the features of Zanoni . . . Then from the column there emerged a shape of unimaginable glory. Its face was that of a man in its first youth; but solemn, as with the consciousness of eternity and the tranquillity of wisdom; light, like starbeams, flowed through its transparent veins; light made its limbs themselves, and undulated, in restless sparkles, through the waves of its dazzling hair. . . .

The cry of mankind is ever the cry for Light. *"Unveil,"* should be his command, the soul in darkness—"that face of the true Sun now hidden by the vase of body." "Light comes through Venus (Lucifer), who receives a triple supply, and gives one-third of it to the Earth." Pythagoras calls Venus the *Sol alter,* "the other sun." Lucifer-Venus is the third of the "seven palaces of the Sun." Semi-exoterically, the "First-born" of the Almighty—*Fiat Lux*—or the angels of primordial light, were commanded *to create:* one third of them rebelled *and refused.* The esoteric philosophy teaches that one third of the Dhyanis, endowed with intelligence, "which is a formless breath, composed of *intellectual,* not *elementary substances*" was simply doomed by the law of Karma and evolution to be reborn or incarnated on Earth. These are the Titans and Kabiri, the fire-gods who brought light and intelligence to animal man, who endowed humanity with intellect and reason. They are the Agniputra and the Manasaputra, the Lords of Wisdom, the "Fathers" and "Sons" of Fire and Mind. "Fire and flame destroy the body of an Arhat, their essence makes him immortal. The essence of FIRE is the Life and Light of the Universe, the visible fire and flame are destruction, death and evil."

The visible fire and flame are works of the divine Pilgrim throughout the cycle of his terrestrial incarnations, which are consumed when the fire of ignorance is extinct. The Fire of his inner light and life is the Dhyani who gave him birth, and will yet again give him *Birth* into the higher Light, but whom he daily crucifies. It is mankind which has become the Serpent of Genesis. But *Daemon est Deus Inversus.* The Two are ONE. The "fatal light which kills and destroys" is only the lower garment of the Akasha, the "Celestial Virgin" who is the Mother of both gods and devils at one and the same time. Deity in the shape of Akasha pervades all things. Shall mankind continue to *attract* to itself but the shadowy manifested essence of Deity, the dark robes of the Sons of Light, the "Father in Heaven" this day, as throughout all the days of eternity? Shall humanity thus perpetually re-create Evil of its own accord and invoke but Powers of Darkness; or recognize the light of Lucifer as *Alaya's* Light, as the beacon of preparation against the next "Great Day," when humanity will have become the "Sons of Light," the watchers and architects of a new Dawn?

DNYANESHVARI ON REBIRTH

The ordinary rule is that a human being attains to that which has been dominating his mind, when death is approaching. He cannot avoid it—whatever is uppermost at the time of death, that is the condition one reaches after death without fail, just as dreams derive their substance from the longings and strivings which agitate one's heart during waking hours. Then there is no death when the body is destroyed. . . .

It is by constant effort that the Yogi controls his mind. If you have any doubt that this could be accomplished, then in the first instance you must try. Even a lame man, if he were assiduous, might go to the top of the hill. Therefore, O Arjuna, whether this body survives or dies, link the mind to Self. Then it does not matter whether the body exists, or does not.

The man of wisdom never forgets the troubles of rebirth such as birth, death, old age, illness and other misery. He anticipates them while they are yet at a distance. . . .

YOUTH-COMPANIONS ASK— AND ANSWER

IN THEOSOPHY *for December, 1953 (p. 55), H.P.B. states: "... He who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own—is no Theosophist." Is a person justified in defending another in the same manner as he would defend himself if he himself believed in keeping silent when slandered? What good is accomplished by a verbal defense of the slandered person?*

(*a*) We must first try to understand the meaning behind the statement made. Both H.P.B. and W.Q.J. often kept silent when personally attacked, perhaps in part to demonstrate that their concerns were not at the personal level. But they also expected those in close contact with them to defend them when attacked. Why? For their own personal satisfaction? On the contrary, because matters of principle were involved.

Suppose for a moment we glance back to the early part of the Theosophical Movement, where an outstanding example of slander is presented. H.P.B. twice sued for libel, responding to furious and unjustified attacks upon her reputation. But, why had she previously remained impassive to many an insult to her character? It is a matter of history that the only reason she ordered her lawyers to prosecute was that those attacks bore directly on the Theosophical Movement and its welfare. She withstood many personal abuses, and bore them in silence, even when she was betrayed. She even tendered her resignation as Corresponding Secretary. In the second case for libel, she sets forth her reasons in a letter to the *Path* (September, 1890). One can see here how she defends the "honorable name of a dead man":

> While I fully agree to the proposition that we should forgive our enemies, yet I do not thereby lose "my appeal unto Caesar," and in that appeal, which is now made to the Law and not to the Emperor, I may keep the command to forgive, while for the protection of the name of a dead friend and the security in the future of Theosophists, I hale into the Courts of the land those who, having no sense of what is right or just, see fit to publish broadcast wicked and unfounded slanders.
>
> For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips who delight to dwell upon the per-

> sonal peculiarities of those who are well known, and have worked on for the spread of our Theosophical ideas, feeling confident that, though I might be assailed by small minds who try their best to bring me into reproach, the Society which I helped to found would withstand the attacks, and, indeed, grow under them. This latter has been the case. It may be asked by some members why I have never replied to those attacks which were directed against Occultism and phenomena. For two reasons: Occultism will remain forever, no matter how assailed, and Occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand.
>
> But now a great metropolitan daily in New York, with no knowledge of the facts in the case, throws broadcast before the public many charges against me, the most of which meet their refutation in my life for over a decade. But as one of them reflects strongly upon my moral character and brings into disrepute the honorable name of a dead man, an old family friend, it is impossible for me to remain silent, and so I have directed my lawyers in New York to bring an action against the New York *Sun* for libel. . . .

(*b*) There are of course various facets to the situation which cannot all be treated here. But one may speculate with profit. For instance, when there is occasion for defending another, can we not be aware of whether or not we are defending self-righteously because that other is a personal friend, or as gently, objectively, as we can?

If a person is unjustly attacked and we fail to defend him, we are tacitly admitting to the slandered that we agree with his accusation. But silence is a funny thing, in one case it can mean we agree and in the other that we disagree. We need to learn discretion on when to speak and when not to. With a sincere desire to help the injured party and a willingness to learn from our errors, we will certainly gain discrimination in such cases.

Are we ever justified in being "cold" to another person?

(*a*) It seems there are at least two kinds of "coldness" toward another person. One could be in a case of personalities clashing, when even the little things done annoy us quite out of their proper proportion. This is easily recognized as letting ourselves get involved in the superficial part of human nature, the part of man that is a mixture of his society, family characteristics, and personal idiosyncrasies.

Of course, we *do* at times also find in "the personality" a sprinkling of real integrity of character, and lack of closeness with another may be

based on differences of principle. One may realize that his basic ethical ideas are contrary or opposed to the professed convictions of the other person. Perhaps, in a given relationship, the lack of a necessary element or attitude is sensed, making it impossible to feel spontaneously "warm." This sort of feeling cannot be overlooked, nor should it be confused with the petty feelings described in the first example given. All these elements are present in human relations, and it is difficult to see in each feeling either its true worth or its "lower nature" qualities.

It should be remembered, however, whether we think we are "justified" in feeling "cold" or not, that in harboring such a feeling we must accept the responsibility for keeping ourselves separate. One of Judge's comments in *An Epitome of Theosophy* is suggestive here, for he implies that by participating to any degree in another's failings, *even by slight criticism,* we, too, are guilty of that failing: "Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his faults or failings by your own act, and the spirit expelled returns 'with seven devils worse than himself'."

Another point that perhaps should be remembered is discovered in what *The Theosophical Movement* has to say concerning H.P.B.'s attitude toward those who actually *were* her enemies. She never displayed anger or indulged in mere personal disliking in return. To be able to see a quality in another for what it is, yet not react in a "personal" way, is therefore possible—even though extremely difficult for most of us.

(*b*) Assuming for the moment that another person is really following a line of action which is utterly objectionable, is there any actual necessity for being cold? People pursuing fundamentally opposite aims must eventually come to the parting of the ways, yet Karmic ties may be such that this does not happen right away. In the meantime, in the common contacts that still remain to be worked out, there is still the need for what harmony is possible. Also, coldness may arise from a desire to indicate disapproval of another's actions, coupled with an inability to express this dislike without betraying personal resentment.

Such a case might indicate that attention is occupied more with preserving the formal "status quo" of a relationship which would be jeopardized by outright criticism, rather than with the objectionable action itself or with contributing to the education of another. A selfish action seems naturally to involve withdrawal by other beings, to an extent, but need not carry the personal emotion of "coldness."

(*c*) Coldness seems to be judging another. Just because we don't like what others do, we give them the "cold shoulder." Of course, we need not be bosom pals with everyone. If we go on being just as friendly to those who injure others, they won't see that anyone disapproves of their actions. On the other hand, our warm words might encourage a person to do better. But what are we being cold to—what are we condemning—the person or the action? If it is the person we are condemning, we are sure to get into difficulties with ourselves—for surely the bad elementals working for him will leave him and come to serve us at "higher wages," so to say.

One doesn't have to agree with the *ideas* another holds, to be friendly. Disagreement is not coldness.

What role does the study of occult science and mystical phenomena play in U.L.T. today?

If we regard the "study of occult science" as the study of man and his relationships to the universe, it is evident that such study must be regarded by the individual student as just as important now as in the past. In the light of H.P.B.'s predictions on the last page of the *Key,* and since this is an interim period between the impulses she spoke of as being given in the last quarter of each century, such study would certainly include the perfecting of individual instruments with a view to helping the concentrated effort yet to be made in this century. Preparation for this would necessarily involve the cultivation of self-discipline in every facet of the nature, as well as such qualities as reasoned judgment, intuitiveness, etc. In fact, all the factors included in H.P.B.'s definition of a theosophical education would be essential to such study and preparation. However, we do not need to look to the future to see the importance of such study, if, as Robert Crosbie affirms, every act of daily life is of occult significance. In short, the role of occult science today seems especially to involve the *assumption of individual responsibility* for the serious study and application of theosophical principles in daily life.

WORD PUZZLES

THE word *devotion* has several ideal connotations not usually intended in common usage. As with all terms relating to religion and the religious life, the "feeling tone" of *devotion* suggests a bit of blind faith, a portion of fanaticism and relatedness to those dual notions upon which Erich Fromm so effectively comments—the glory of God and inherent debasement of sinful man. Yet we discover that *The Bhagavad-Gita,* an ethical, mystical and philosophical treatise, is called "The Book of Devotion," with each of its chapters headed by the word *devotion.*

According to Krishna, apparently, each man may practice several kinds of *devotion* in succession, or even at the same time. There is "*devotion* through the right performance of action," "*devotion* through application to the speculative doctrines," "*devotion* to the omnipresent spirit," etc. Krishna is spoken of as "the master of *devotion,*" or else as "the Lord of *Devotion.*" This presumably means that the Christ of India had learned the science of full application of his powers and energies in all directions, possessing "that power of steadfastness holding the man together, which by *devotion* controls every motion of the mind, the breath, the senses and the organs" (p. 126). Krishna, then, was not attempting to make Arjuna *devoted* to *him* as a mighty sage, but rather to learn the same science of *devotion* that Krishna knew, and here we come upon a point of considerable significance in relation to Theosophical history, involving an apparent contradiction in Theosophic orientation.

Theosophical texts counsel both independence of opinion and reverence for a line of great teachers. Thus a new student, especially if he is at all alert, will early become aware of the psychological difficulty thus introduced; the attitude of "reverence" and the attitude of extreme self-reliance and independence of mind do not seem to go together at all, either historically or logically. At this point, perhaps, the first thing an older student of Theosophy should make clear to the "newcomer" is that this difficulty, so easily apparent during the early stages of Theosophical study, will *remain* a difficulty for all eternity, and that Theosophy, perhaps above all else when defined in terms of doctrine, is the "doctrine" that continual awareness of this very paradox is a prerequisite to the attainment of wisdom.

It is, of course, fairly easy to solve this problem with words, but a much more difficult task to solve it in action and in relation to fellow students. The verbal solution is gained simply by saying that a distinction must be allowed between a student's open-hearted desire to *consider* carefully everything said by an accepted teacher, and *accepting* as fact and truth everything imparted; more important, perhaps, the "teacher" must always be correctly regarded in terms of the ideas presented by him—not in terms of the *personality* presented.

Yet reverence, to make matters more complicated, cannot in any full sense have as an object a mere idea. It is a quality which, while spiritual and impersonal, yet touches lightly the personal—for it focusses on a relationship between living beings, however exalted the recipient of "reverence" may be. Only at the opposite extremes do we see the lack of balanced use of this quality which prompts some to fawn upon teachers and others to be crude or disrespectful.

But there is a difference between "reverence" and "*devotion.*" The reverent man need not be independent of reliance upon his teacher and, as a matter of fact, seldom is, but the truly devoted student is of necessity a seeker after truth "with an inspiration of his own to solve universal problems." Why this must actually be so is revealed quite clearly in the lineage of the word *devotion* itself, coming from *vote.* Joseph Shipley's *Dictionary of Word Origins* tells the story succinctly:

> When the ancients *devoted* themselves to a thing—or *devoted* a thing to a god—they made a *vow* concerning it: L. *de,* in regard to, + *vovere, vot—,* to *vow. Vow* itself is via OFr. *vou* from the same L. *votum;* hence *vow* and *vote* are doublets; the *vote* registers the determination. (In some uses, *vow* is aphetic for *avow,* which is a doublet of *avouch.*) The word *vote* meant first a solemn pledge; then an ardent wish; then a formal manner of making one's wish or intention known: thus the modern sense. And to *devote* oneself (to a religious life) is to become a *votary.*

In other words, the "solemn pledge" had to be undertaken by each individual for himself on his own responsibility. But when recognized religion made it possible for numbers of men to become *votaries* by merely taking certain formal steps, the relationship of *devotion* to the higher self of each became obscured. Doubtless the same sort of institutionalized weakening of original meaning can be observed in every direction in social life as, for instance, in respect to the "marriage vow." The tendency to regard marriage as chiefly a social or religious con-

tract must have been an inadequately philosophical derivation from that sort of pledge between men and women described in William Q. Judge's article, "Living the Higher Life."

With an ironic twist, Webster notes that the *devoted* person, who may be regarded as "dedicated," or "vowed," also may be considered as "doomed." To be "doomed" is clearly the fate of those who have tried to adopt someone else's method of *devotion,* rather than devising their own methods from the principles of Theosophic science—which alone men may entirely share together. The "doom" is assured by two sets of factors. First, *devotion* to another's ideals and objectives without the pledging of oneself on one's own grounds links the "devoted" person to the fate of the group he has joined. His destiny is circumscribed, since, though he has apparently attempted a larger individuality by submerging himself in the personality of the group, this new individuality has no guarantee of permanence. When the fortune of the group or organization fails, he becomes a part of the failure. Second, whenever one is identified with a particular group, he, therefore, as a partisan, separates himself from all other groups, and more importantly, from the view of the totality of humankind as a natural brotherhood.

Thus we see that the usual linking of "devotion" to "fidelity" is unsatisfactory, philosophically. The "faithful" person may be the soul of honor in all observable human relationships, but he is not necessarily "faithful" to his unspoken obligation to remain autonomous in the sphere of moral decision. Great benefits may derive from the discipline of keeping his pledged word to anyone he has promised to serve in a certain manner, but if the *whole* of his relationship is determined by fidelity—if his faithfulness is not deliberately restricted to specific promises made and, instead, allowed to embrace an amorphous area of sentimental feeling—he has lost much of his capacity to improve the relationship. He may be "faithful" to a leader or an organization, but, in the strictest sense, he can be only *devoted* to principles. If his devotion is primarily to truth as he sees it—that is, to those descriptions of truth we call principles and ideals—he must be willing to forego any specific personal allegiances whenever a choice is to be made between persons and principles.

The words "cooperate" and "collaborate" are somewhat related to this discussion; they also are terms commonly misused. To *cooperate,*

according to *Webster's,* means simply "to act jointly with another or others," whereas to *collaborate* means "to cooperate voluntarily, especially to share in literary, scientific or other intellectual production." The accent in the last sentence should be upon the word "production," indicating that the true "collaborator" is adding something of his own to the joint enterprise—being creative rather than simply adaptable. Thus the opprobrium attached to the word *collaboration* in connection with the infamous "Quislings" of Hitler's day is a misuse of the term.

Whenever a person follows a prescribed course of conduct simply for self-protection or advancement, and without spontaneous creative desire in the enterprise, he may be "cooperating," but he is not "collaborating." The man of true devotion may be a collaborator, while the faithful person may simply be a cooperator. This distinction becomes particularly important if one is attempting to distinguish between a theosophical line of thought and action and forms of behavior characteristically associated with the history of religions. The merely "cooperative" Theosophist is the "too religious" Theosophist—that is, one who eagerly seeks direction in all the affairs of life, including his study and thought. The "collaborating" Theosophist is one who finds some unique way of advancing the Theosophic cause, either in means devised for promulgation of theosophic principles, or in terms of specific educational endeavors which would not be likely to be originated without his own capacities.

It is the basic Theosophic contention, we may remember, that every man is capable of being devoted instead of faithful, a collaborator instead of simply a cooperator. Thus, in the theosophic life, the way of the student is at the same time more difficult and more rewarding. The requirement is not adaptation, but creation and origination, with balancing attention given to the need for blending one's efforts constructively with the efforts of others.

The true "Lords of Devotion," then, are not experts in conventional piety, nor sentimentalists, nor "dependent personalities," but rather those who stand upon the courage of their own exploratory convictions. In consequence, a "lord of devotion," like Krishna, must know how to "devote" himself in many ways in his dealings with his fellows.

ON THE LOOKOUT

Mysteries of Sound

For the Theosophist, shades of esoteric teachings are invoked by recently reported research into "bizarre phenomena" attributed to the sound vibrations produced by jet aircraft. A UP dispatch from Washington, D.C. (Feb. 22), for instance, relates that the personnel on aircraft carriers designed to launch jets are likely to "suffer both temporary and permanent auditory damage":

> The Navy is seriously worried about noise—the enormous roar of its jet warplanes. Navy Capt. Clifford P. Phoebus estimated a jet sustains a blast "roughly 10,000 times" louder than "a full symphony orchestra." That, said the captain, is "a lot of noise." Writing in the Navy science publication, "Research Reviews," Phoebus said noise on aircraft carrier flight decks already is approaching "intolerable levels." Jet noise is harder on human beings than big gun blasts, Phoebus said, because it is continuous rather than short and sharp. The damage is not to hearing alone. Jet noise affects the nervous system, causing temporary "weakness or collapse." It also has a slight body-heating effect. And "some observers," Phoebus said, "have reported adverse psychological and psychiatric effects." These effects occasionally cause screwy behavior—or, as Phoebus put it, "bizarre phenomena." Engineers are working hard on it, but the noise problem, Phoebus said, will get worse before it gets better.

A Strange Karma

Such reports, together with a recently held "Anti-noise Congress" in Europe, suggest that psychic and physical karma of a disturbing nature may accompany precocious advances in technology. According to a spokesman for the Anti-noise Congress, mental hospitals are daily admitting men and women driven into a kind of schizophrenia because of incessant clamor in the large cities, all of which emphasizes that full psycho-physical health requires sufficient silence, at least temporary, in which to hear the "voice" of the inner self.

The New York *Times* for Jan. 24, exploring the subject of Alpine avalanches in Switzerland, Austria and Germany, relates how the deep vibrations of a musical instrument such as the cello may set a whole mountainside of snow in motion, and folklore carries traces of recogni-

tion that sound vibrations enter into every phase of human existence—even including, perhaps, the food one eats.

LEGENDS REPORTED BY H.P.B.

At the time when *Isis Unveiled* was written, Prof. Tyndall performed experiments with "sensitive flames," which, in the words of H. P. Blavatsky, brought him "to the very threshold of arcane science." We quote from *Isis Unveiled* (II, 606):

> Of his sensitive—in truth, magical—flame, he says: "The slightest tap on a distant anvil causes it to fall to seven inches. When a bunch of keys is shaken, the flame is violently agitated, and emits a loud roar. The dropping of a sixpence into a hand already containing coin, knocks the flame down. The creaking of boots sets it in violent commotion. The crumpling or tearing of a bit of paper, or the rustle of a silk dress does the same. Responsive to every tick of a watch held near it, it falls and explodes. The winding up of a watch produces tumult. From a distance of thirty yards we may chirrup to this flame, and cause it to fall and roar. Repeating a passage from the *Faërie Queene,* the flame sifts and selects the manifold sounds of my voice, noticing some by a slight nod, others by a deeper bow, while to others it responds by violent agitation."

THE SENSITIVE FLAME OF THE BIKSHU

H.P.B. describes another "sensitive flame," produced solely by the power of the human voice and will:

> Such are the wonders of modern physical science; but at what cost of apparatus, and carbonic acid and coal gas; of American and Canadian whistles, trumpets, gongs, and bells! The poor heathen have none such *impedimenta,* but—will European science believe it—nevertheless, produce the same phenomena. Upon one occasion, when, in a case of exceptional importance, an "oracle" was required, we saw the possibility of what we had previously denied—namely, a simple mendicant cause a sensitive flame to give responsive flashes without a particle of apparatus. A fire was kindled of branches of the *Beal*-tree, and some sacrificial herbs were sprinkled upon it. The mendicant sat near by, motionless, absorbed in contemplation. During the intervals between the questions the fire burned low and seemed ready to go out, but when the interrogatories were propounded, the flames leaped, roaring, skyward, flickered, bowed, and sent fiery tongues flaring toward the east, west, north, or south; each motion having its distinct meaning in a code of signals well understood. Between whiles it would sink to the ground, and the tongues of flame would lick the

sod in every direction, and suddenly disappear, leaving only a bed of glowing embers. When the interview with the flame-spirits was at an end, the Bikshu (mendicant) turned toward the jungle where he abode, keeping up a wailing, monotonous chant, to the rhythm of which the sensitive flame kept time, not merely like Prof. Tyndall's when he read the *Faërie Queene,* by simple motions, but by a marvellous modulation of hissing and roaring until he was out of sight. Then, as if its very life was extinguished, it vanished, and left a bed of ashes before the astonished spectators.

Moral Implications

Science is making decided strides towards the occult concept of the power of sound and vibrations in relation to its effect on life and matter. The New York *Herald Tribune* (Jan. 31) reports the findings of Dr. Hubert Frings, Penn State College entomologist, who has predicted that "sound waves may some day be used to kill insects." Another report in the same paper tells of experiments by Stanford engineers who are "eavesdropping on mysterious 'whistlers' in the ionosphere 700 miles beyond the earth's surface for clews to the make-up of that outer region which man must know before he attempts space travel." Scientists believe that these whistling sounds are caused by bundles of electromagnetic energy set loose by lightning flashes.

The Aurora Borealis

These whistling sounds have been noted before, and the scientific explanation of them may not be altogether wide of the mark. On pages 204-5 of the First Volume of *The Secret Doctrine,* H.P.B. wrote:

> The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were *radiant* as the noon-tide Sun and the Moon combined;" and that the four Sons on the *middle* four-fold Circle "*saw* their father's songs and *heard* his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akasa (Ether) *colour* and sound as well." . . . "Sound is the characteristic of Akasa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . (Vishnu Purana.)
>
> Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centers of terres-

> trial, electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling.

POWER OF THOUGHT

Sound, in the first instance, results from vibration in the Akasa and Ether, which are metaphysical states of matter or substance. From these invisible planes, the vibrations apparently descend and become adapted by further differentiation to the terrestrial sphere, where they manifest as molecular motion, vibration, or sound. Here they become susceptible to ordinary scientific observation. It must be remembered, however, that the finer, etheric vibrations are exceedingly sensitive and responsive to human thought, will and feeling; this dynamic power of thought is fraught with either constructive or destructive potentialities. An impressive illustration is provided in William Q. Judge's article, *The Skin of the Earth,* where he shows that the movements of the earth are guided by high intelligences:

> Each system existed for the service of all the rest; each complemented and sustained the others as they swept onward in a harmony that was labor and love. Their object seemed twofold: they assisted in maintaining the revolutions of the earth upon its axis and in guiding it in its orbit.

This work may be interfered with by destructive human thinking. "I saw," wrote Mr. Judge, "that the evil mist (from the thoughts of men) had gathered strength in one part of the place, and had destroyed the harmony and swiftness of so many of the little beings that the great circling globe was moving off its axis, circling more and more. So I knew that upon whatever earth this happened great changes would occur, and that in the path of the mist there would sweep over man epidemics of disease and crime."

TWO MEDICAL TECHNIQUES DISCREDITED

The Pasadena *Independent* for May 19, 1953, contained this report: "The armed forces were yesterday ordered to stop using blood plasma in all but extraordinary circumstances because of the danger of hepa-

titis—a liver inflammation resulting in jaundice." (Lookout for last October called attention to this fact, discovered by Dr. Oscar Kanner, pathologist of the Veterans Administration Hospital at Oteen, N.C.) The *Independent* continued:

> Instead of plasma, armed forces doctors were directed to use dextran, a commercial sugar product, and serum albumin, a blood derivative, as a temporary means of preventing shock through a loss of blood.
>
> The Defense Dept. said the rule would apply to all usual battlefield and emergency situations [for] it has been established definitely that dextran and serum albumin do not transmit the virus of hepatitis.
>
> The virus that causes hepatitis can be transmitted in plasma—the liquid element in blood—and the disease may be fatal. Plasma will continue to be stockpiled, however, in case of an emergency.

(Comments from the Theosophical point of view may be found in Lookout for October.)

Twilight Sleep Discredited

The same paper (Pasadena *Independent*) reported (May 26, 1953) a new and simple form of obstetrical analgesia to replace twilight sleep. Dr. Harry S. Fist, gynecologist of the College of Medical Evangelists in Los Angeles, described the method before the 82nd annual meeting of the California Medical Association. Dr. Fist stated:

> Twilight sleep, which has been discredited in medical circles, was responsible for thousands of spastic children—victims of lack of oxygen, which causes serious brain injury before or at the time of birth. The new drug combination eliminates use of morphine and barbiturates. Morphine was the villain in twilight sleep.

The Karma of Good Intentions

If unnatural fear on the part of prospective mothers and an overconcern on the part of physicians to alleviate the *natural* pain of parturition have combined to produce spastic children, the observation of St. Paul is pertinent commentary: "The road to hell is paved with good intentions." Nature's laws cannot be broken with impunity. And as Mr. Judge once said, "If we would know Karma, look for the links of choice."

Natural Childbirth

There is, however, a brighter picture: evidence that numerous women are throwing off the grandmother's-bondage of fear. The San

Diego *Union* for June 28, 1953, calls attention to the fact that Dr. Grantly Dick Read's book, *Childbirth Without Fear* (first published by Harpers in 1944, and kept in print ever since), "now has 140,000 copies in print, with a new edition coming out in the fall."

Discussing Dr. Read's book (THEOSOPHY 36: 190), Lookout has noted that "since natural childbirth is actually an exercise of self-control and self-reliance, Dr. Read is careful to stress the point that the individual case will have certain special features and a success relative to the patient's effort and will." These qualities—effort, will, self-control, and self-reliance—endow the act of childbirth with the natural dignity of womanhood.

CEREBRAL PALSY

Public concern for this ailment is shown by contributions totalling more than $4,000,000 in the past year—as reported in the *Journal of the American Medical Association* for Jan. 10, 1953. In sharp contrast to this public interest, however, is the refusal of members of the medical profession to consider any techniques of cure that come through other than orthodox channels. Because of this condition, the Spears Chiropractic Sanitarium and Hospital, Denver, Colorado, resorted to a full-page advertisement in the Los Angeles *Times* of Oct. 4. The article asserts:

> We have made several wonderful discoveries and are ready to prove our work to the satisfaction of any unprejudiced mind. We have living and documented proof of our claims.

CAUSE OF CEREBRAL PALSY

The article continues:

> For years it has been thought that Cerebral Palsy resulted from "brain injury." . . . But apparently no one suspected that the "injury" was not always to the brain, but more often to the skull, distorting its shape so as to create bony pressure upon, rather than an actual injury to, the brain. . . . Our research and treatment results have proved to our satisfaction and to the satisfaction of hundreds of parents of Cerebral Palsy victims, that brain pressure, instead of "brain injury" is at fault in most cases.

KARMIC LINKAGE

Just as in the case of the spastic condition, cerebral palsy seems to have a direct relation to the mother's "choice," for the article states:

The great majority of the injuries that cause Cerebral Palsy can easily be prevented by:

1. Refusal of mothers to allow the use of instruments.
2. Refusal of mothers to permit artificial speeding up or retarding of the normal processes of birth. . . .
3. Mothers being careful to see that their babies are turned often during the first few weeks of life, and never allowed to lie in one position more than a few hours at a time until they are over a year old.

Theosophists will heartily agree that—"As surely as everything has a basic pattern, that pattern must remain unchanged, down to the tiniest cell, for that thing to function normally. Patterns are not accidents. They are responses to creative principles, the very foundation and individuality of creation."

The Treatment at Spears

In accordance with this view, the treatment for cerebral palsy at Spears consists in a careful manual remodeling of the skull. The treatment is not only painless, but actually pleasant to the patient. The length of time necessary for full correction of the deformity is, of course, dependent on the age of the child—the younger the baby, the quicker the results.

The Spears Chiropractic Sanitarium and Hospital is completely nonprofit. In the great majority of cases, the Hospital stands half the cost of care and treatment,—in many cases, *all*. So far, they have "pleaded with foundations and philanthropists for research funds, but without success." Hence their effort to bring their work to the attention of the public through paid advertising.

If the facts are as given (and we see no reason to assume they are otherwise), this seems to be an enterprise worthy of the Theosophist's goodwill—and of recommendation (by way of mention) to parents of young cerebral palsy victims.

"The Living Brain"

It will be of more than passing interest to theosophical students that a foremost authority on "brain waves," in a book of the above title, now asserts that man's mind does not live by brain alone. Dr. W. Grey Walter of England, successor to the fame of Sir Charles Sherrington in the field of cerebral research, is sure that no amount of further experimentation will explain *all* the mysterious powers of mind in terms of familiar physical laws.

The author notes that the consequences "of physiological infiltration into philosophical dominions" has followed a pattern of ebb and flow. First, with the construction of instruments for measurement of brain waves, it was thought by some enthusiastic physiologists that we could soon do away with words such as "mind" and "soul." But ESP phenomena cannot be explained, by any stretch of the imagination, in terms of brain waves. Thus, the more we know about the brain, the less we are apt to think that the brain is the whole of man, even though increasing specialized knowledge of cerebral activities may compel alteration of many psychological theories. (We may wonder if these interlocking trends of thought will not, in the end, be conducive to the theosophizing of contemporary opinion in both psychology and physiology.)

THEOSOPHY, ETC., GRANTED BOTH RELEVANCE AND "SUBTLETY"

Dr. Walter notes the inevitability of attempts to combine the disciplines of scientific theory with purely "mental theory," but indicates that it will be a long time before fact and fancy can be separated in either of the two approaches. The Yogi, the Christian Scientist, and the Theosophist may carry around with them numerous fancies and superstitions, but so do the scientists who believe that a study of man is purely physical, implies the author.

In this paragraph Dr. Walter takes note of L. Ron Hubbard's peculiar explorations, and also of the new "Cybernetics":

> Frequent efforts to integrate or combine the sundry schools and disciplines of scientific and mental theory have been made. The loop of Cybernetics joins many of the subjects by their less tattered corners and has promoted many valuable and otherwise improbable intimacies. America is a great incubator of synthetic cultures. In the latest of these, the Dianetics of Hubbard, there appears to be both a nominal and a formal solecism. The aim was apparently to unite the principles and practices of Freud, Jung, Adler, Pavlov, Behaviourism, Faith Healing, Christian Science, Autosuggestion, Yoga and Theosophy into a single practical system of analysis and treatment. The resultant is the lowest common multiple of all these cults, incorporating their crudities and exaggerations, ignoring their subtleties and implications. This is something to beware of, for what we need is to preserve and cultivate just these growing-points of science, not to arrange in arbitrary style, like cut flowers, their sterile and exotic efflorescence.

The Theosophist, of course, may be entitled to dislike association with the "cults" mentioned, but Dr. Walter's emphasis is a good one

nonetheless—he is arguing for an increase of open-mindedness on the part of scientists, so that truth may be welcomed wherever it be found. H. P. Blavatsky herself asked no more for Theosophy than that its doctrines and philosophy be regarded in this light.

"Growing-points of Science"

Madame Blavatsky persistently maintained that the science of her day was most *un*scientific in brushing aside without investigation *all* of the claims of Yoga and Spiritualism, and in refusing to listen to explanations of mystical philosophies. The theosophical view of man, she avowed, was never apprehended except by those who sought to combine the gleanings of truth accumulated through threshings in many fields. Ever a foe to supersition, however labelled, she repeatedly warned that the Theosophists of her time could easily become "sterile" if they drifted off onto some "sandbank of thought" and neglected the great enterprise of synthesizing diverse beliefs—the work of Ammonius Saccas in the Fourth Century. Her quarrel with the early physiologists, we might imagine, would be less because of what they claimed to have discovered, even when she considered the claims erroneous, but rather on the grounds of their refusal to consider other types of evidence. That a physiologist of Dr. Walter's great reputation is now willing to discuss extrasensory perception, and whatever "growing-points" of science might be correlated with the theories of Yoga and Theosophy, may mark another milestone of the philosophical progress which has clearly taken place during the past century.

The Study of Yoga

The tone of the following evaluations of Yoga might have been appreciated by H.P.B., when she set about the task of writing *Isis Unveiled,* for it was always her method to express the theosophical viewpoint, whenever possible, in the language of eminent contemporaries. Dr. Walter's treatment of yoga in *The Living Brain* both emphasizes the simple rationale of the yoga process as described by H.P.B., and also implies that these practices, of themselves, are of little significance. First, in a single paragraph, he expresses the relationship between voluntary and involuntary consciousness:

> Involuntary functions of the body are, by definition, difficult to study in oneself, and most people are content to leave them alone.

That we can safely do so is the end result of the evolutionary process already outlined, the selection of types and conditions in which the brain is liberated, in part at least, from domestic chores. We do not have to manage our breathing or our liver or the circulation of our blood. But, so intricate and mutually dependent are all the functions of the body, we can *learn* to control them if we really desire to do so. What is more, and usually worse, any of these involuntary functions can learn to control "us"—that is to preoccupy, dominate, even finally to corrupt the integrity and placidity of our conscious personality.

YOGA NOT "MIRACULOUS"

Dr. Walter continues:

The first set of these possibilities—conscious control of usually involuntary functions—is the basis of grotesque cults, commoner in Africa and Asia than in the Western world, in which long years are spent in practising a system of conditioned reflexes whereby the pulse rate, breathing, digestion, sexual function, metabolism, kidney activity and the like are brought under conscious control. Strange feats are performed by adepts—the heartbeat can be slowed and attenuated almost to vanishing point, the body temperature can be reduced, breathing becomes imperceptible; the whole organism is reduced to the state of a hibernating animal and can similarly be buried alive for days. The reflexes which normally prevent intense pain can be diverted so that nails can be driven through the limbs; the sympathetic nervous system can be induced to local activity, producing pallor or flushing at will; and in the same way bleeding can be prevented. The pupils can be dilated or constricted so that visual impressions become inordinately brilliant and out of focus or dim and sharp. Such feats are commonplace to the Yogi and in some countries they are an accepted source of income.

BROTHERS UNDER THE SKIN

The point of greatest interest in this portion of Dr. Walter's writing is his recognition that there is no essential difference between the Western scientific "specialist" and the specialist in Hatha Yoga. Moreover, we are now coming to a time when numerous scientists are interested in duplicating the results hitherto attributed only to "metaphysical" practitioners:

The holy man on his bed of nails is a figure of fun to Western eyes but he earns his rice by conditioned reflexes, just as surely as a performing seal earns his fish by playing "God Save the Queen," or a medical student his degree by knowing "what is *meant* by anaphy-

laxis." If one does not possess workshops and warehouses a new conditioned reflex is a better investment than a better mouse-trap. One who unconsciously exploits these possibilities we call original; in the East the conscious practitioner is the fakir or guru. Where economic conditions are highly developed the inventor creates a material way of life, where they are backward the fakir invents a state of mind. Both can be exploited and both are dangerous to the less sophisticated members of the community.

Many of the achievements of Yoga have been studied and imitated in the laboratory as measurable conditioned reflexes. Physiologists have spent weeks learning to make their hair stand on end or their pancreas secrete more insulin, and so forth.

The other side of the medal, the domination of the personality by involuntary functions, is reflected in the clinic where psychosomatic disorders plague the physician and delight the psychologist. It has been claimed that in every ordinary illness, even in the case of accidents and "bad luck," there is a powerful and subtle psychic element.

Side-notes on Anthropology

Dr. Walter's paragraphs on the distinctions between man and ape in regard to brain physiology are also worthy of note. Theosophists will find speculation on the last sentence of another paragraph particularly inviting, keeping in mind H.P.B.'s statements regarding the *latent* manasic capacities of animal species. Dr. Walter writes:

> Very early in the human story the brain must have acquired the mechanism of what we recognise in action as imagination, calculation, prediction. Later came the processes of abstract reason and the control of what we call violence. The operation of these mental controls, as will be seen, can be recorded as electrical eddies swirling in subtle patterns through the brain. But our most sensitive instruments, amplifying the electrical changes ten million times or more, detect only isolated and intermittent elements of these higher functions in the brains of other animals.

The Dividing Line of Control

Dr. Walter explains quite clearly, why, though men may often be "animal-like," the animal is not able to return the compliment:

> Thus the mechanisms of the brain reveal a deep physiological division between man and ape, deeper than the superficial physical differences of most distant origin. If the title of soul be given to the higher functions in question, it must be admitted that the other animals have only a glimmer of the light that so shines before men. Aristotle's

> frontier of learning stands. The nearest creature to us, the chimpanzee, cannot retain an image long enough to reflect on it, however clever it may be in learning tricks or getting food that is placed beyond its natural reach. Unable to rehearse the possible consequences of different responses to a stimulus, without any faculty of planning, the apes and other animals cannot learn to control their feelings, first step towards independence of environment and eventual control of it. The activity of the animal brain is not checked to allow time for the choice of one among several possible responses, but only for the one reflex or conditioned response to emerge. The monkey's brain is still in thrall to its senses. *Sentio ergo sum* might be the first reflection of a slightly inebriated ape, as it is often the last of alcoholic man; so near and yet so far apart, even then, are they.

GROWTH IN PERSPECTIVE

Now that scientists and psychologists no longer feel themselves embattled against the forces of theological orthodoxy it seems much easier for many to take note of the innumerable significant differences between "man" and "animal." Men like Dr. Walter, and anthropologists such as Franz Weidenreich and Frederick Wood Jones, are all closing the gap between the perspective of *The Secret Doctrine* and current speculation. In 1890, H. P. Blavatsky spoke of the complete identification of Western psychology with measurement of "molecular action," a condition that has happily altered according to trends set into motion by the "metaphysicians" she mentions:

> Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima,* soul). To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. The higher *noëtic* character of the Mind-Principle is entirely ignored. . . .